Bombay B. R. A. Society

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WEEKLY REVIEW.

—This day completes the second third of the nineteenth century. Sixty six years and two-thirds of another, make two thirds of a century. Since the 1st of May, 1834, the world has made great strides, in many respects. Myriads of miles of railway have been constructed in the four quarters of this globe; the telegraph has overspread the continents and undergirded the oceans; ocean steam navigation has been every where established; photography has been popularized; steam applied to agriculture. Mighty moral changes have taken place. The nations of the earth have been brought within the circle of commerce; the old walls of exclusivism have been broken down; all countries thrown open to the Gospel. Other changes less worthy of congratulation have taken place. The tares and the wheat grow together until the harvest, and the same sun stimulates the growth of both.

—A contemporary last week announced that he had seen the satellites of Jupiter with the naked eye on the previous evening. It is curious that the home papers tell us that on the 21st of August (the day the above announcement was made) all the four satellites of that planet would disappear for the space of two hours.

—Another serious Railway accident occurred on the Poona line of the G. I. P. R. near Lanowlee, on Thursday about 5 P. M. Two persons were killed, one, the fireman, and the other, Mr. E. I. Howard, Barrister and late Director of Public Instruction. Mr. Howard was instantly killed; his body was fearfully mangled. What is truly marvellous is that Mr. Rodgie, of the Bombay Bank who was sitting beside him, escaped with but little harm. Mr. R. H. Showell, Magistrate, was somewhat seriously injured. At the time we write, we have no further particulars of the accident. Mr. Howard had been attending the examination of the men charged with the Poona forgeries, for which case he had been engaged by the prosecution. There is something very awful in the suddenness and violence of such a removal from earth. His brother, it may be remembered, was killed about two years ago, by being thrown from his horse while hunting. Since writing the above we learn that the accident was caused by a runaway engine from Lanowlee. The engine driver of the train from Poona, seeing the approach of this engine, jumped off and thus escaped.

—"War declared with Abyssinia. Expedition to Abyssinia ordered." Such is the tenor of telegrams received here from London dated the 26th. A pioneer force is to leave Bombay on the 10th of September. It will consist of several hundred men: one company of the Marine battalion, the remainder Europeans, we suppose. The larger force will follow in the beginning of October. We have heard the opinion expressed that a more practicable route them that via Massowah, would be from the South, the route followed by Dr. Krapf. We doubt not that authorities will carefully consider any reasonable alternatives. So many contingencies beset all human enterprizes, that no one can very confidently foretel what will be the upshot of this expedition. It should be a subject of prayer with Christians, that God may graciously direct or overrule it for good. The *Times* of August 6th has a very congratulatory leader founded on a letter from Aden July 20th, which says:—

"Captives cut off from the Emperor, both parties being surrounded by the rebels; no danger of their falling into his hands again.'"

We have had three or four steamers from Aden since July 20th, and it is strange that this information should not have reached us. The Government of Bombay probably ascertained that there was not much in it. The *Times* speaks very doubtfully about the success of an expedition.

We have been interested in an article in the *Hindu Reformer*, in which the editor replies to the arguments urged by a correspondent in favor of infidelity. The article is very creditable to the editor. One or two of the replies might have been fortified by additional arguments. The correspondent sets out by saying that if there were a God there would still be no call to worship him. For him to demand the praises of his creatures would be to show a miserable vanity. The editor in reply shows that the worship of God is necessary for the sake of the worshipper. The object is to promote *his* happiness. Nothing is so fitted to elevate the creature, as communion with the Creator, the One infinite in excellence. Next, the objector says that if God made the universe just to see what he could do, he surely has no claim upon the homage of his creatures; for it was not to bless them he created it. The objector is told that God knew perfectly what he could do from the beginning; he created us with a view to our happiness; if we obey him we shall find it for our own profit. The next objection is founded upon the differences in the conditions of men. Is the doctrine of transmigration true? if not, where is the justice of placing one man in favorable circumstances from birth, another in unfavorable? The editor dismisses the argument from transmigration, and shows that the conditions referred to are for the most part not fixed; the rich and the poor, the great and the mean often change places. The rich man has no immunity from suffering; the poor man finds many gratifications within his reach.

If God is omnipresent, he is in the idol; why not worship it? He has not commanded this, and it is not the way of attaining to the knowledge of God. If God created man with a sinful nature, where is the divine goodness? Man is created free to obey or disobey; but his freedom is accompanied by a conscience, warning him not to do evil. God intended that man should be ruled by his conscience. If he refuses to be, he must take the consequences. I ask, says the objector, what evidence there is of the being of a God; my friends say, look at the grandeur and perfection of the works of nature; how came these into being if there was no Creator? But the same argument that demands a Creator for nature demands another for him. The *Reformer* denies this. Nature shows an Almighty and All-wise Creator, just as a steam-engine shows a human designer; but there is nothing in the nature of God that demands a Creator. There are no marks of design in him. The reasons for his existence are all in himself. He is Almighty and Self-existent.

We have heard these objections advanced ever since we came to India, and what is strange is that they are often urged by idolaters. If any one wants a broad Church, he will find it in Hinduism where theists, polytheists, pantheists and atheists all manage to get on together. The most contradictory opinions are found in their sacred books, and men of all tastes and systems, except those who have found the straight gate and narrow way of Christianity, find something to suit them.

The Bombay Guardian.

SATURDAY, AUGUST 31, 1867.

MISSIONS AND NATIVE JOURNALS.

Do any of our readers suppose that the letter in our last issue, detailing the facts of the Sholapore riot, has led the *Indu Prakash* to correct or apologize for the gross misstatements made in its columns? If so, the following from Monday's issue of that paper will undeceive them:

"From a Marathi news-letter elsewhere, we learn that a serious occurrence took place at Sholapore in connection with the conversion of two Brahmin lads to Christianity. It appears one of the lads in question was quite a child, and that his guardian demanded his person from the Missionaries on the score of infancy. Somehow or other the guardian did not succeed in getting the person of the boy and the news got circulated in the town. At the time of Baptism, while the ceremony was yet to be performed, an indiscriminate crowd of the passers by, amounting to about a thousand souls and comprising *all* castes, gathered at the place of Baptism in no time, and became infuriated to such a degree as to break open the doors of the building (the ceremony, it is said, was commenced with closed doors) and to cause severe hurt to several of the audience. The two lads were in the mean time carried home. Three persons have been sentenced to six months' imprisonment on the charge of riot. We have nothing to do with the legal portion of the matter, as the Law is able enough to take care of itself, but we cannot help saying that such abortive and undignified efforts of the Missionaries

are sure to be followed by such dangerous consequences and to prove ultimately hurtful to their own cause. It must be remembered that if the Hindu nation is sensitive on any point it is that of religion, and we believe, even Englishmen will not but deprecate the efforts to catch hold of little ignorant lads for conversion to the faith of Christ. A conversion is not worth having if it be not the conversion of a mature person."

The same arts that were employed to inflame the passions of the Sholapore people, are here employed to embitter the readers of the *Indu Prakash* against the missionaries. The two persons that came to Mr. Harding with a desire to embrace Christianity are spoken of as lads, ignorant little lads. There is not a word to intimate that one of them was an adult aged 22. The representation that the two were about to be baptized, and that the doors were closed for that purpose, is, as our readers are aware, wholly untrue. There was no thought of baptizing either of them, at that time, nor until satisfactory evidence had been obtained of their faith in Christ. There was no coercion; there was simply a wish that the younger should not be coerced or illegally dealt with; hence the appeal to the authorities. On the one side we see a desire that the magistrate should decide the controversy; on the other a desire to forestall the magistrate. Before the doors were broken open, there was a wanton and cruel assault upon three Native Christians who were in the neighbourhood, one of them a man aged 70. Three men, convicted of having taken a prominent part in the riot, one of them being the elder brother of the two enquirers, have been sentenced to six months' imprisonment with hard labor. An appeal was made to the Senior Magistrate; but he confirmed the decision.

The *Mitrodaya* has been stirred up by this affair to fill three columns with denunciations of those monsters, the missionaries. The missionaries are terribly in need of conversion themselves, if our contemporary takes the right view. One would have thought it difficult to find men so dead to all feelings of sympathy with distress, as to find matter for joy and congratulation in the Orissa famine. We may cease to evoke the image of Nero fiddling during the conflagration of Rome, when we want a picture of fiendish insensibility; Nero is supplanted by the Christian missionary. The proof is found in a quotation made by ourselves and by the *Dnyanodaya* from a report of the Orissa mission. (See the B. G. of Aug. 10, p. 190.) To us, the quotation tells an entirely different tale, and shows that the missionaries and Native Christians devoted themselves unremittingly to the relief of the suffering, and were the means of saving multitudes of lives. Their fault was, we suppose, that they and all the Native Christians did not perish in the famine.

How trustworthy these Native journals are when they write about Christianity and missionaries, is shown by the following statement made by the *Mitrodaya*. A friend of his who some years ago was attending the Mission School at Nassick, testifies that the missionaries were in the habit of telling the boys that if they only became Christians they should be provided with beautiful European wives! Now it requires very little acquaintance with Christian missionaries to know that a more unscrupulous falsehood than this was never uttered. There are, we are happy to believe, Native journals that would scorn to open their columns to such scandalous and absurd misrepresentations as these. And yet this writer considers himself competent to discuss the great question, How Christianity has made its way in the world. He tells us that Boodhism spread much faster. Yes, and so did Mahomedism. And a corrupt form of Christianity, propagated in the same way that Mahomedism was, was diffused about as rapidly. What our contemporary should look for is a religion that runs counter to the natural inclinations of men and requires such sacrifices and addresses itself so exclusively to calm conviction, as Christianity does, and yet makes progress in the world. Let him for instance look into his own heart and into the hearts of others around him, and consider how completely all ordinary and worldly considerations would fail to win him and his friends to the Gospel, and he will see that the antagonism is such as nothing less than a divine power can overcome.

SECRET DISCIPLESHIP.

Among the recent publications of the Religions Tract Society, is a book by Mrs. Webb, entitled *Pomponia, or the Gospel in Cæsar's Household.* The Preface tells us: "In *Pomponia*, as in *Alypius of Tagaste*, an attempt is made to illustrate the condition of the early church by means of a tale in which incidents, historically true, are woven together by a thread of fiction. Readers of Roman history will recognize most of the names and incidents in the following pages. The campaigns of Aulus Plautius and Ostorius Scapula, the alliance of Cogidunus with the Romans, and his reign at Regnum, the vices and crimes of Claudius, Messalina and Agrippina, of Nero and Poppæa, the trial of Pomponia by a family council on a charge of disbelief in the national gods and devotion to a foreign superstition, the burning of Rome, and the persecution of the Christians are all familiar to the readers of Tacitus, Suetonius and other historians of the period. In the first half of the book the scene is laid in England; in the remainder, for the most part, in Rome. It is a book which many will find attractive; and perhaps some educated Natives may read it with interest because of the extraordinary contrast which the England of the first century therein described, presents with that of the nineteenth, and because of the conflict between Christianity and Paganism depicted in it.

Our object in noticing it, is to refer to what we must regard as an error in the account given of the Christian converts of that day. The impression conveyed is that it was a common thing for those who embraced Christianity to do it in secret, and to remain unknown as Christians even to their own families. This surely belongs more to the 'thread of fiction' than to the material of history. There are some among us who would be glad to find that this thing was allowed in the early church. We would warn them not to attach too much importance to the testimony of this tale, truthful as it is in many particulars.

We do not now refer to such expressions as this: "Pomponia had not yet ventured to let her family know how profoundly the new doctrines had affected her, and the strong hold that they had taken of her feelings and her mind." The strength to confess Christ is in many instances not obtained until some time after a deep conviction of His claims has taken possession of the mind. We deeply sympathize with the struggles of those who are seeking this grace; what we would deprecate is a willingness to remain without it, and a belief that it is not absolutely necessary. Again:

"Pomponia knew that all her connections would be seriously displeased if they were made aware of the truth, and she had carefully concealed from them all knowledge of her increasing infidelity to the gods. It may seem strange to us that such concealment should be practicable; but it is well known that such was the case in the times to which we allude. Many persons in all ranks and stations were actually members of the Christian church, whose nearest relatives never suspected the fact; and some were occupying high public situations, and even filling posts near the person of the emperor, who yet belonged secretly to the despised sect. It was not indeed that they dissembled or committed any act inconsistent with Christian truth, in order to avoid detection; but every possible precaution was taken, and frequently with complete success."

A careful consideration of the circumstances will show that in Ancient Rome, as in Modern Bombay, it was almost impossible for a person of thoroughly Christian convictions to continue, without dissimilation, a reputed follower of the ancestral religion. An important paragraph follows the one we have just quoted:

"This course may have been necessary to prevent wanton insult and cruel persecution; but it was also often productive of evil consequences. The heathen world was jealous of a system that silently and mysteriously seemed to pervade all society, invisible and yet powerfully influential. And families were frequently startled by the sudden discovery, that one of their members was a Christian, whom they had all the while regarded as a firm adherent of the old national mythology. This created a general feeling of distrust and suspicion, and caused the pure, holy and truthful religion of the Gospel to be regarded as something dangerous and unsocial, and thus aroused against it the political as well as the religious enmity of the multitude. The Christians were accused of being 'disloyal to the emperors'; and their peace and safety depended entirely on the state of popular feeling, and on the spirit that at any certain time animated the rulers of the public mind."

Was this the way in which the Gospel was propagated and the church extended in the first century? Surely not. The course above described is Jesuitic, and widely divergent from the Apostolic practice, and would in the end have just such results as are ascribed to it. Men would utterly misconceive the true nature of it, and a most formidable stumbling block be placed in its own pathway.

Was this secret discipleship recognised by the church of that day? That day was the day of the apostles; the apostle Paul is one of the characters in this very book; and the most direct and trustworthy method of getting the above question solved, is to turn to the Acts and Epistles of the apostles. The testimony of these is directly opposed to the idea that those were recognized as Christians who shrank from confessing Christ. Wherever we find the Gospel taking effect in the hearts of men, we find those men immediately standing forth in strong relief from the rest of the community. Philippi was the first city of Europe in which Paul preached. So publicly did he and his companions carry on their work, that a woman possessed of a spirit of divination followed them about for several

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days, saying, 'These men are the servants of the most high God, who show unto us the way of salvation.' There and at Thessalonica and Berea and Athens and Corinth, the converts immediately identify themselves with the apostles; their fellow-townsmen recognize them as Christians and persecute them with greater bitterness. The Christians are at once formed into churches; they observe the Lord's day; they renounce idolatry and declaim against it, so that the idol makers complain that their business is being ruined; they have stated meetings where they exercise the gifts bestowed upon them, and unconverted persons have access to these meetings (1 Cor. xiv. 22, 23); and they celebrate the Lord's Supper. Baptism is administered as soon as a man gives evidence of a true faith in Christ.

On the supposition that such a thing as secret discipleship was countenanced by the apostolic church, it becomes a marvel why any should have made an open profession of Christ. For to make such a profession was to forfeit ease, property, liberty, and even in many cases life. If Christians could have found the least ground for the opinion that Christ would accept of those who shrank from confessing him, who would have found the courage to break the precious ties that bound him to kindred and friends? The light of Christianity would have spent itself very quickly.

The light of salvation will not abide with any man who refuses to let it shine. Every branch in Christ beareth fruit to his glory. Christians are lights in the world holding forth the word of life. They are the children of light. There are those in Bombay who secretly pray to God in the name of Christ, and flatter themselves that Christ will save them. There are some even who in the bosom of their families worship God in Christ, and read the Scriptures daily, but who avoid 'the cross' by not identifying themselves with the open followers of Christ. One cannot but sympathize with such to a certain extent. But we would beg of them to give heed to the very express declarations of Christ regarding the necessity of an open confession of his name. The Gospels, Acts, Epistles, the seven epistles of Christ to the churches of Asia Minor, show conclusively that there is safety in nothing short of an open confession of his name.

CONFORMITY TO THE WORLD

A DIALOGUE.

A. Although we have much more enlightened views of the privileges of the Christian and of the true nature of the Christian calling, than our fathers had, yet we now and then meet with a brother whose conception of religion in best expressed by the word *inflexibility*. A man is of course to be inflexible in whatever is fundamental; but what I speak of is a disposition to exaggerate the importance of details, and to find the test of a man's Christianity in his observance or non-observance of a multitude of little things that have really no moral value.

B. While you speak thus generally, I agree with you; but perhaps, if you give me a more definite idea of what is in your mind, I may find reason to differ from you. Let me know more distinctly what this inflexibility is of which you complain. David, you know, in the first Psalm, says, *Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.*

A. The rigid non-conformists I speak of, would no doubt maintain that they belong to the number of those whom David here pronounces "blessed." They think it necessary to put as broad an interval as possible between themselves and the world; but in doing this they have also to separate themselves from many Christians whose views of Christian duty are not so narrow as theirs. Christ prayed for his disciples thus: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil that is in the world." And this, I suppose, is what David meant.

B. Yes, I think so. The man of God is one who does not walk in the *counsel* of the ungodly, who does not participate their ideas of what may or may not be done, and does not sympathize with them in their notions of what is chiefly desirable. His aims are different.

A. Yes, but who are the ungodly?

B. The context shows us. *They do not delight in the law of the Lord, and do not meditate in his law day and night.* Their supreme regard is not given to the word of God, they do not hear in it the voice of One whom they love supremely: they do not earnestly and habitually seek to have their own will supplanted by His will.

A. But you will surely allow that it is often very difficult for us to know what a man's deepest feelings are. God only can read the heart. It may be that there are some who really prize the word of God though they ordinarily shrink from speaking about it.

B. Yes, but are they counselled by it? Do they so prize it as to make it their lamp of life, going when it guides, staying when it forbids?

A. Well, that is really the question. But what I say is, we are liable to err in our judgment of men; charity will not allow us hastily to conclude that men are ungodly, because their tastes in some thing differ from ours.

B. Come now, brother A, let as find just where the shoe pinches. Give me some intances of the inflexibility that you think mistaken.

A. I will tell you what brought the matter up. I have, as you know, sons and daughters, and on the whole God has, I trust, helped us to bring them up well, and we have had satisfaction in them. They are now growing up and beginning to go into society. They find that Christians generally think that a greater laxity is allowable in the forming of acquaintances, than we once considered desirable; and I do not find it easy to answer their arguments. The same strictness that was practised by us in our younger days would now narrow the circle of acquaintances far more than it would have done then; for almost every body has given it up. Now it would seem to be a great injustice to require young people to break off, on the threshold of what is called society, the intercourse they have hitherto maintained in schools and elsewhere. Our good brother C. was calling on me yesterday; a truly well-meaning and most conscientious person he is, you know; but he attacked me roundly about the gaiety in which I allow my children to mingle. He thinks it very sad that they should be allowed to attend parties where there is dancing, and go to an occasional ball. One or two of them are church-members, as you know, and, I hope, really love the Saviour. These parties have not, I fancy, much attraction for them, at all events do not quench the flame of piety in their hearts. To eschew them entirely, were to cut themselves almost completely off from society. The example of our Lord shows that he does not wish us to come out from the world, but to mingle freely with men, only we must keep ourselves unspotted, must not adopt their views of things, or surrender our own convictions.

B. I think the appeal to our Lord's example is to the point, when we are arguing with those who say that we are to have no social intercourse with unconverted men and show them no friendliness. He seems to have obeyed every invitation; he even accepts the invitation of a Pharisee to dinner on the Sabbath. Wherever he went he was a witness; he bore testimony against what he saw to be wrong in their practices, or heard in their speech. Not rudely or rashly; he was not unmindful of the feelings of others; he accommodated himself to the ways of men so far as the truth would allow. He was genial and amicable; but he was faithful. He did not tell Simon the Pharisee that he was as great a sinner as the poor woman that was anointing his feet with her tears; but he told him that equally with her, he had *nothing to pay*; was as much in need of forgiveness as she was; alas, was much further from it. He shows us that there might he great delicacy in bringing out unpleasant truths, while yet they would be brought out. Let us suppose now when our Lord was on the earth, there had been something like one of our modern parties and he had been invited to it. He goes and finds there a considerable proportion of 'disciples,' church members. The whole thing has been got up on a scale of lavish expenditure; all are richly dressed; all are wreathed in smiles. Is it 'the joy of the Lord' that is beaming on their faces? do they make mention of the word of God as they speak to one another? On the contrary, it is felt by all that, whatever topics should at this time be discussed, religious topics should be avoided. Would our Lord be a welcome guest there? Would he smile upon his disciples? Were he to speak, would the gaiety continue? I cannot but think that the 'entertainment' would change its character entirely; and that Christians there would bring back with them a different conception of what is befitting than they had when they went.

NOTES FROM AN INTERLEAVED BIBLE.—

John xii. 3. 'Wiped his feet with her hair.' Ointment was for the hair. It would have been wasted on a towel. Things come back richer to us when they have been offered to Christ. 'The house was filled with the odour.' All shared with Christ.

5. A censure on Christ for not reproving her, for encouraging prodigality and for disregarding the poor. The disciple greater than the Lord. After walking so long with Christ this Judas actually fancies his own wisdom greater than that of Christ. We have had writers in our own day, even a Bishop, arrogating wisdom above that of Christ, and discovering mistakes where he discovered none. When the disciple once begins to sit in judgment on the Master, there is no telling to what lengths he will go.

6. The bag was for the offerings to the poor as well as for the expenses of Christ and his disciples. Judas, it appears, was not re-

quired to give any account of disbursements; our Lord wishes his disciples to be men in whom such implicit confidence may be placed. This thing was a snare to Judas; he used the money for himself. His conscience worried him; and he relieves himself by censuring (a very common thing) those against whom he is sinning.

7. Christ thus intimates that he is about to die, and that the disciples would not have the opportunity of embalming his body. This should be counted instead. We see how skilful he is in finding arguments in behalf of his people, especially when they are actuated by love.

8. 'Our goodness extendeth not to him but to the saints that are in the earth.'

10. They said perhaps that God in hisprovidence had taken Lazarus away, and Christ had unwarrantably restored him to life. But they who had witnessed the miracle, knew that Christ had thanked the Father for it.—The Sadducees were particularly embittered, because it was such a blow against their favorite tenet.

11. Every regenerate man should in like manner be the cause of many conversions, by the evidence given in himself of Christ's divine power.

16. 'His disciples understood not.' He did not at the time remind them of the prophecy. Their acquaintance with the Scriptures was marvellously increased afterward. When they no more heard Christ himself they searched the Old Testament with intense interest to find the testimony of him.

17. 'The people.' This implies that a considerable number had witnessed the miracle.

Epitome of News.

SATURDAY, August 24, 1867.

—The Overland Mail will close on the 9th of September, at 2 P. M.

—*Friend of India*: "The hearty appreciation with which M. Esquiros in his new volume, *Religious Life in England*, speaks of Protestant Missions, is highly creditable to his candour. One has heard so much of the want of success, the small results, the disappointing and disappointed converts, that it is refreshing to listen to this impartial opinion of a foreigner. "By their fruits ye shall know them," and in trying Protestant missions by this test, M. Esquiros adopts no feeble tone of apology, but yields the willing applause accorded to successful achievements—'Protestant missionaries have been the instruments, all over the world, of a conquest in which nothing is due to military enterprise, but which often opens out a path for the intervention and ultimate supremacy of the Anglo-Saxon race. Thanks to these champions of the faith, England now reigns over many territories which she never conquered, and her spiritual weapons have carried her on far in advance of her war-like banners. In every country, even the most remote, she disseminates a Book as her representative and ambassador.'

"We have been led to make these remarks by the perusal of the recently published Report of the Calcutta Committee of the Church Missionary Society, comprising some account of all its Missions from Calcutta to Peshawur. What strikes us in this bird's eye view is the variety and the unity of the work. The little army of some sixty missionaries extends its line of operations through five provinces, and has to wield its spiritual weapons in nine distinct languages. But whether the encounter be with Bengali Brahmo clad in the armour supplied by English and American Deists, or with the untutored Gond or Sonthal, with the fanatical Mahometan or the impassive Hindoo; whether the scene be the college class-room, the wild jungle, the crowded bazaar or the medical dispensary; we find the reliance upon the one Book with its universal message to the conscience of man. The Church Missionary Society, owing its origin to the same tidal wave of evangelicalism as the Bible Society, has stood faithful to its traditions, and if missionary zeal is to be taken as a test of vitality, that great party which gave us Slave Emancipation, the Church Misssionary and the Bible Society, shews no sign of decay. The income of the parent Society last year was the unprecedented sum of £150,356. Of this no less than £35,324 was expended on the North India Mission. The thirty stations on the Society's list have a nominal force of about sixty ordained missionaries. To these are to be added eight native clergymen. The returns from the various stations up to September of last year exhibit a total of 9,410 Christians and 1,680 communicants. 132 adults were baptized in the year and 475 children. The Christians are mostly poor, yet they contributed four thousand rupees for religious purposes."

—*Overland Mail*: "The *Church News* learns that it is in contemplation by the Holy See to re-establish the Roman Catholic hierarchy in Scotland by giving territorial jurisdiction to the vicars apostolic, and by the appointment of other bishops. There will be an archbishop of Glasgow, with six suffragans, who will take their respective titles from Edinburgh, Perth, Aberdeen, Inverness, Stirling and Kilmarnock."

"The amount of "bad blood" to which the ball at the India House gave rise in fashionable circles is said to have been something positively awful. No doubt Sir. S Northcote and the Indian Council were heartily glad when it was over. Everybody in the slightest degree in a public position—and of course a host of people who have no such position at all—seemed to think they had a right to a ticket, and those who where behind the scenes say that it is impossible for outsiders to form any conception of the petty intrigues, the skilful combinations, and the backstair arts which were employed by people in the best position to obtain the coveted admission. Characteristically, after the fetes are over, many people are now beginning to count the cost. It is stated that the ball at the India Office cost 17,000*l.*, and expenses of the City entertainment to the Sultan at Guildhall will, it is said cost not less than 20,000*l.* The Naval review, it is consolatory to know from the *Army and Navy Gazette*, will cost from 10,000*l.*, to 12,000*l.*, instead of the 50,000*l.* set down by the *Owl*."

The *Court Journal* states that birth cards are now issued in the following style:—"Monsieur de X— has the honour to inform you of his birth, which took place the other day. He and his mother are as well as may be expected."

The *Salt Lake Vidette* of June 15 says:—

On Sunday afternoon Brigham Young preached a lengthy sermon, boldly and openly announcing that Amara Lyman Orson Hyde, and Orson Pratt had apostatised, and were cut off from the church. Orson Hyde had been chosen president of the Twelve Apostles last April. Pratt is one of the twelve, and Lyman had been one of the apostles also. Young was severe on Hyde, but particularly so on Pratt. He denounced the letter as an unbeliever, and as now in possession of the devil." A correspondent of the *New York Tribune*, writing from Salt Lake City on June 18, says:—"There are palpable signs of dissolution in the Mormon Church. The Josephites (the followers of Smith) pronounce polygamy a sin, and they claim to be the true Mormon Church and entitled to the church property. When Brigham was South this spring he had to cut off several hundred members for heresy because they adhered to Smith, and over 100 waggons of emigrants are now in the mountains on their way east to escape his fearful vengeance. The Morrisites are another class of dissenters and have no fellowship with the Salt Lake Church. They denounce polygamy, and are constantly receiving additions to their numbers. They have a strong settlement in Utah, at Soda Springs, under the very shadow of the Prophet. Every sermon I heard from the Mormons betrayed nervous fears as to divisions; some appealed, some unfolded the duty of submisssion, and Brigham thundered his fierce anathemas against the faithless."

A baronetcy has been conferred upon the Lord Mayor, and the two sheriffs have been knighted, in honour of the Sultan's visit to the City. Alderman Rose and Mr. William Mitchell have also been knighted.

Colonel Somerset (Conservative) has been elected M.P. for West Gloucestershire.

The House of Lords has dismissed the appeal of Miss Longworth on the question of the reference to oath.

Reports of an expected Garibaldian attack on Rome are still current.

The bill for the conversion of the Church property has passed the Italian Chambers.

Kossuth has been elected a member of the Hungarian Diet for the town of Waitzen.

Among the deaths reported during the week are those of Colonel Borthwick, Madras Retired List; Mr. Kenneth Macaulay, Q.C., Lord R. P. Clinton, Sir John Rae Reid, aud ex-King Otho of Greece.

Mr. Pope Hennessey will leave England to assume the Governorship of Labuan in September.

—*Overland Mail*: "Great interest has been excited by the publication of the volume which has been for some time announced, entitled "The Early Years of the Prince Consort." It is a copious history of the early years of the late Prince Consort, enriched by numerous memoranda from her Majesty's own hand, containing the most unreserved description of the life and character of the Prince, and even laying open, in great measure the private thoughts and feellings of the Queen herself during the period over which the volume extends. It was originally compiled by General Grey, under her Majesty's direction, "solely for private circulation among the members of her own family, or such other persons as, from the relation in which they had stood to her Majesty or the Prince Consort himself, would naturally be interested in the story of his early days." Notwithstanding this privacy, however, some fear was entertained lest a copy of the vclume might be surreptitiously obtained, and published in a garbled form, and it was thought that it might be prudent to avert this danger. But another motive prompted the publication of the volume, which will be best described in the words of the preface itself:—

"Acting upon the opinion of several persons in whose judgment she had the greatest confidence; believing also that the free and unreserved expression which the volume contains of her own feelings, as well as of those of the Prince, is such as, if made public (however unusual such publicity may be), will command the entire sympathy of everyone whose sympathy or good opinion is to be desired; and above all, feeling that there is not one word, coming from the Prince himself, which will not tend to a better and higher appreciation of his great character, the Queen has not hesitated to give her consent to the present publication.

"On the 15th of October 1839 by order of the Queen, the Prince was summoned to her room, and what then passed we must leave to be described in the following extract:—

"After a few minutes' conversation on other subjects, the Queen told him why she had sent for him; and we can well understand any little hesitation and delicacy she may have felt in doing so; for the Queen's position, making it imperative that any proposal of marriage should come first from her, must necessarily appear a painful one to those who, deriving their ideas on this subject from the practice of private life, are wont to look upon it as the privilege and happiness of a woman to have her hand sought in marriage, instead of having to offer it herself. How the Prince received the offer will appear best fron the following few lines which he wrote the next day to the old friend of his family, Baron Stockmar, who was naturally one of the first to be informed of his engagement:—"I write to you," he says, "on one of the happiest days of my life, to give you the most welcome news possible;" and having then described what took place, he proceeds, "Victoria is so good and kind to me that I am often at a loss to believe that such affection should be shown to me. I know the great interest you take in my happiness, and therefore pour out my heart to you;" and he ends by saying, "More, or more seriously, I cannot write to you; for that, at this moment, I am too bewildered." The Queen herself says that the Prince received her offer without any hesitation, and with the warmest demonstration of kindness and affection; and, after a natural expression of her feeling of happiness, her Majesty adds, in the fervour and sincerity of her heart, with the strightforward simplicity that marks all the entries in her journal, "How I will strive to make him feel as little as possible the great sacrifice he has made! I told him it was a great sacrifice on his part, but he would not allow it. I then told him to fetch Ernest, which he did, who congratulated us both, and seemed very happy. He told me how perfect his brother was."

"The memoir passes on to the marriage, of which a very detailed account is given, but to

which our space forbids us to refer. The domestic life of the Queen and the Prince, and the part he took in public business are described with great frankness.

'For the first year or two the Prince was not, except on rare occasions, and by special invitation present at the interviews of the Queen and her ministers. Though taking, the Queen says, "great pains to inform himself about everything;" and though Lord Melbourne expressed much anxiety "that the Queen should tell him and show him everything connected with public affairs,....., "he did not at this time take much part in the transaction of business." Nor were there wanting those who would gladly have kept him permanently estranged from it; and not only so, but who would have denied him, even in the domestic circle, that authority which, in private families, properly belongs to the husband, and without which it may be added, there cannot be true confort or happiness in domestic life. The Prince himself early saw the necessity of his asserting and claiming that authority. "In my home life," he writes to Prince Lowenstein, in May 1840. "I am very happy and contented; but the difficulty in filling my place with the proper dignity is, that I am only the husband, not the master of the house." Fortunately, however, for the country, and still more fortunately for the happiness of the royal couple themselves, things did not long remain in this condition. Thanks to the firmness, but at the same time gentleness, with which the Prince insisted on filling his proper position as head of the family—thanks also to the clear judgment and right feeling of the Queen as well as to her singularly honest and straightforward nature—but thanks, more than all, to the mutual love and perfect confidence which bound the Queen and Prince to each other, it was impossible te keep up any separation or difference of interests or duties between them. To those who would urge upon the Queen that, as sovereign, she must be the head of the house and of the family, as well as of the state, and that her husband was, after all, but one of her subjects, her Majesty would reply, that she had solemnly engaged at the altar to "obey" as as to "love and honour;" and this sacred obligation she could consent neither to limit nor refine away."

—A letter from Madrid says: "The roll of musketry daily tells the people that some more of their compatriots have fallen before the avenging bullets of the soldiery. We are so accustomed to this hideous noise that it scarcely now excites any more attention than the daily disappearance of our fellow-citizens who are hurried off in the dead of the night, the absolute decimation of the garrisons; since Narvaez finds it necessary to arrest sergeants, and corporals, and ensigns, and captains in every regiment, and to transfer them to distant garrisons, where they sow the seeds of discontent and serve to increase the general trouble. Yet, despite this displacement of the population, and their frequent deportation in large batches, the Saladero prison is filled to overflowing. In the coming revolution—for come it must—the Minister knows he has only some men of the Guarda Civil on whom he can place any reliance."

"A steamer from New York has brought advices to July 24. Congress adjourned on July 20 until November 21. The Senate had rejected the appointments of Mr. Greeley as minister to Vienna and General M'Clernand to Mexico. It is reported that Mr. Seward had decided not to send a minister to Mexico. The bill passed by Congress enabling negroes to hold office in the district of Columbia had failed to become law. It was reported that some prominent democrats urged President Johnson to exercise his constitutional powers as commander-in-chief of the army, and remove the district commanders."

"The report of the select committee of the House of Commons on the Ecclesiastical Titles Act was brought up by Mr. M'Evoy yesterday afternoon. It is said that it recommends the repeal of the Act, and the recognition of Roman Catholic prelates by territorial titles not assumed by bishops of the Established Church, and with the additional words identifying them as in communion with the Church of Rome. The report was carried by the casting vote of the chairman, six Liberals voting in its favour, and six conservatives against it. A report, produced by Mr Walpole, denying that any practical grievance existed, was rejected by the committee."

—*Englishman*: The recent experience of the gathering at Hurdwar, has more than borne out the conclusions of the Cholera Commission, regarding such vast gatherings as annually throng the holy places of Arabia. These conclusions have also received another illustration from the gathering of pilgrims at Kerbelah. The pilgrims were visited by an attack of cholera of so fatal a type, that they significantly named it "the pestilence" Thanks to the Cholera Commission the gathering at Mecca has this year been less fatal than usual. It is to be hoped that their attention will now be drawn to the state of Kerbelah."

—The first decision regarding the Ship *Bombay* has been reversed. Neither the Master or pilot was to blame.

—The deaths for the week ending Tuesday were 255.

MONDAY,—August 26.

There can be but one opinion as to the disgusting statements made by an Edinburgh correspondent in to-day's *Bombay Gazette*. The writer did not of course mean them to be believed, but somebody should have thought for him that Native readers would fancy them true and start back in disgust from European civilization.

—*Native Opinion*: "On the evening of Tuesday last Mr. Wordsworth, the learned Principal of the Poona College, delivered a lecture to a large audience of young men in the front hall of the Vishrambag Warra. The subject, "the Greek Sophists," was peculiarly fitted for him. He like a real philosopher, traced the origin of this much-abused class, and showed that they were not only a profession but a sect of philosophers deserving of a distinguished place in the history of philosophy. The spirit that was evinced throughout the lecture was admirable. It was neither that of a cold scoffer nor that of a supersitious or sectarian enthusiast, but that of a liberal thinker. The manner also was worthy of the matter."

—We have had 63 inches of rain.

—*New York Times*: "Liquor-sellers all over the ocuntry are at this time suffering from legal restraints as they never suffered before. It is not in this City only that the Sunday traffic and the night traffic are prohibited, and that a rigid Excise Law is enforced; but our great rival, Philadelphia, has just got a new excise system that is even more rigid in its provisions than ours, and it appears, moreover, that there is a determination to enforce it. Of the extraordinary operations of the Anti-Liquor Law in Boston, all who have read our news from that quarter are informed. In this matter both New-York and Philadelphia must give way to Boston. The great cities of the Western States are behind-hand as yet; but they are busily engaged in studying up our anti-liquor laws and trying to learn how we succeed in enforcing them. In a short time they will doubtless be abreast of us; and when they actually take hold of the matter, will be likely to spring so far ahead, that even Boston will be ashamed of itself. In fact, it looks as if all mankind—that is, all American kind—would soon treat liquor as a common enemy of the human race.

TUESDAY,—August 27.

—Judoonathji Maharaj, the high priest of the Wallabharcharyan sect, had been recently, says the *Gujarat Mitra*, on his tour throughout the Surat and Broach zillas. It appears that wherever he goes he preaches to the members of his devotees, consisting mostly of the higher classes of Banians and Khshetriyas, not to send their daughters to schools. He inveighs against female education in no measured terms. A few days ago, the Maharaj was at Unclesur, and there, before a large meeting, he poured forth his observations against female education, the purport of which was that if they gave education to their daughters, they (the daughters) would renounce morality, and give up their religion and faith in the divine Maharajas.

—The Jews in the Principalities are, it is said, subjected to barbarous persecutions.

WEDNESDAY,—August 28.

—*Penang Argus*: "It is our painful duty to place on record, for those whom it may concern, and for those whom it *should* concern, the most serious and disgraceful riotous outbreak that has ever occurred in Penang since its foundation as a British Settlement by Captain Light on the 12th August 1786. It commenced at noon on Saturday last, by an attack of the Toh Peh Kongs upon the Gee Hins in various streets in town. Pitt Street and Beach street were the centres of the disturbances, and Che Him's lane connecting them. The mob both sides was variously armed with muskets, spears and such like weapons of offence and defence; the discharge of firearms soon drew the presence of all to the scene of the disturbances but not until blood had been shed on both sides and that too fatally. The number of deaths is variously reported, we can, however, from pretty reliable sources say they amounted to ten or more, the number wounded must consequently have been great."

Daily outbreaks followed, until the 17th.

—The *Friend of India*: The Viceroy and Governor General will hold a Durbar at Lucknow, to receive the homage of the talookdars of Oudh on Tuesday, 12th November next. His Excellency proposes to make a state entry into the city on elephants on Saturday, 9th November. As at Agra, a Levee will be held on the subsequent Monday and the Durbar on Tuesday. The foundation stone of Canning College will be laid on Wednesday. There will be a review and the talookdars will give a fete to the Viceroy on Thursday.

—The same: Oudh, as it is, will be seen next November; Oudh, as it was, and as, but for us, it might have been still, is to be found in the ex-King's palace at Garden Reach. Into such a depth of confusion and abominable filthiness have his affairs fallen that the Government of India has at last been compelled to interfere. He has been allowed six months to set his house in order. We fear no warnings will teach him to do so. In that case a Commission is to be appointed to investigate his debts. The amount adjudged by that tribunal will be paid in the first instance by Government, and be recovered by deductions from his royal stipend. That stipend is no less than £120,000 a year, in addition to the house and grounds which were purchased for him. Twice the amount paid by the Lords of the Treasury yearly into Queen Victoria's Privy Purse, have we allowed to Wajid Ali Shah, the last and titular King of Oudh, since 1859.

—The troop-ship *Euphrates*, the first of the new Steam-transports, arrived yesterday in 67 days from England.

—A Mussalman *bheestie* yesterday killed his wife and afterwards himself.

—Many columns of the daily papers are filled with the report of the case of the Bombay Bank Forgeries now being tried in Poona. Here is a specimen of the testimony: "Pestonjee Furdonjee, having been warned that the slightest departure from the truth by him in his evidence would result in the withdrawal of the pardon, by His Worship, deposed:

I gave six blank cheques and one old cheque to Narayen and Shivram. I had before made an arrangement with them. The old cheque of the Poona Adawlut was signed by the Nazir and Mr. A. C. Watts, Assistant Judge. I sent these cheques to Govinda Dowry by Narayen and Shivram. I gave them the amounts which were to be filled in. In two days after Shivram brought the cheques back to me filled up. These cheques were presented to the bank and passed. On referring to the shroff's book, I see that four were paid on the 21st November 1866, and two on the 22nd. (Shown Horse Fund cheques.) These are also forged. I gave one old cheque signed by Colonel Graves and two blank cheques to Shivram and Narayen, These were to be taken to Dowry and the amount and signature of Colonel Graves filled in. The numbers of all the cheques were also altered by Govinda Dowry. Shivram brought these to me filled up. They also were cashed, one on 20th November and the other on 23rd. (Shown Municipality cheque.) I gave a blank cheque and a cheque signed by Major Etheridge, and told Dowry to forge the signature of the Major on the blank cheque. He did so in my presence. This cheque on the Municipality for Rs. 15,000 was cashed on 29th January."

—The new Coloba Light-House is to be of stone. It is to be hoped it will be in the right place.

—*Times of India*: "An item of news transmitted by telegraph may require a word of explanation to be intelligible to such of our readers as are not conversant with European affairs. We do not happen to be familiar with the name of the vessel *Tzeddin* but the *Arkadi* is well known as a determined blockade runner of the Cretan ports, which has on more occasions than one eluded the vigilance of the Turks. It seems, therefore, that the *Tzeddin* must be one of the Sultan's men-of-war, which has at last driven the *Arkadi* into a corner, and taken what seemsa

cowardly revenge. The great loss of life reported would lead us to suppose that the *Arkadi* must have had on board a large number of Christians from the island of Crete."

—The Same; Paris:—"The French press, for the most part, shews great favour to Queen Victoria's work, which, whatever may be its literary defects or blemishes of judgment, springing from a very limited experience of life, does credit to the heart of Her Majesty. Solid German affections, perhaps too exclusive in their character for the occupant of a throne, shew themselves at every page. One reviewer hopes that Frenchmen and Frenchwomen will read this curious addition to the literature of the nineteenth century, which contains confessions more interesting, because more sincere and edifying, than those of J. J. Rousseau. The sincerity of Her Majesty, another remarks, supplies the want of genius in her works. A third finds the interest of the volume to be its idyllic simplicity, which belongs rather to the golden than to the iron age. Louis Blanc, in the *Temps*, shews himself a more severe critic."

—From the 1st of January next the postage between England and the United States is to be reduced to 6*d*.—one half.

THURSDAY,—August 29.

—China News via Galle:—No political news of importance from Japan.

Some seventy native Christians imprisoned at Nagasaki on religious grounds.

News from China state that the chief of the Mohomedan rebels in Yunnan has proclaimed himself Emperor under the title Tsin Lin.

Lie-footai has succeeded in hemming in the rebels in Shanting Province.

A large fired occurred in the native city of Foochow.

—*Times of India*:—"Who can believe in the moral honesty of the writers who, in the London *Times*, for instance, but two or three years ago, were using every effort to persuade the world that the war in America was an unjust and oppressive war, and to-day, without any new fact to account for their conversion, are telling us that "in the "history of the last six years, and the spectacle "now presented by the Union, we see a sublime "conflict and the triumph of a noble cause, and "great reason for congratulation that the right "has triumphed and not the wrong"? Where tergiversations of this order mark the course of any journal, it is certain that no settled political convictions are held by its conductors. Their object is not to influence public opinion aright, but so to steer their course that the breath of public applause may not for a moment be lost. Let the interests concerned be as vital as they may, the only look-out of the journal is to retain the favor of the most powerful party in the community. The writings of the *Times* and the *Saturday Review* upon the Reform question during the last two years furnish a forcible illustration of their utter lack of principle. Two years ago each of these journals was denouncing, week after week, all advocacy of parliamentary Reform, in terms so uncompromised that the Conservative party might well be betrayed into the belief that their conductors entertained a settled conviction that to lower the franchise would be to "Americanize our institutions," and plunge the country into the perils of democratic revolution. Now nothing whatever has happened since then to prove that to be false in 1867, which was so indubitably true in 1865. And yet the writers who in 1865 led the Conservative party on this question, to-day avow their unmeasured contempt for the arguments and considerations which they themselves urged so vehemently but two short years ago. Can we wonder that Mr. Bright, for instance, should sometimes speak bitterly of a press so conducted? The truth is, no journal can be honestly conducted that does not at times run counter to the prevailing sentiments of the people and even its own readers. A journal that lays itself out merely to *reflect* the sentiment, as so many popular journals unfortunately do, can neither be consistent nor honest."

—The *Central India Times*, states that some of the most expensive and important bridges on the Hurdah line in the Nerbudda valley have fallen down spontaneously—Thus no cost will be incurred in their demolition. From another source we learn that at least one of these bridges was of iron, of great size, and that its construction had occupied nearly three years. This bridge has been completely broken up, and the water—some fifty feet in depth—was rushing through the gap as through a sluice. Not one of the fallen structures had ever been crossed by an engine; the disasters are wholly owing to the effects of wind and weather upon faulty construction and bad material.

The rumor of the loss of the *Edwin Fox* had no foundation.

—*Bombay Gazette*:—We have news to Kabul to the 14th August. The most important item in our correspondent's letter is the arrival of the Governor of Herat at Masjeed where he went to confer with the Shah of Persia. The dak arrangements between the two cities are so well got up, as to allow of daily interchange of news between them. There is also a very efficient dak to Ghirisk, on the road from Herat to Khandhar. These facts speak well for the efficiency of Sheer Aly's government wherever it has been established.

— The *Poona Forgeries Case*:—Pestonjee Furdonjee deposed—My father left the Bank in the end of 1863, when Shevram was appointed shroff, and I was to manage the English work. Shivram was dismissed in the beginning of 1866, and I was then appointed shroff.

In the course of a long cross-examination by one of the native vakeels, witness stated that the total amount robbed by him from the Bank between September 1866 and the present time was about Rs. 1,25,000. He had four carriages and three horses. His house contained Rs. 20,000 worth of furniture and Rs 15,000 worth of ornaments. He had seven servants. A woman, named Mohenna, was in his "keeping" for a year and half. He presented her with ornaments worth about Rs. 8,000 or Rs. 9,000, and paid her Rs. 50 or Rs. 75 a month. His household expenses were Rs. 100 a month.

FRIDAY,—August 30.

—*Times of India*; Berlin:—"It has been discovered that France has expended for the Mexican expendition an infinitely larger sum than she originally meant to expend for that purpose. The funds destined for the expedition had been consumed before even the most trifling of all the results which the French Government desired to attain had been obtained. In this embarrassment Napoleon had recourse to the expedient of employing, for the expenses of the Mexican expedition, as large a portion of the regular military budget of four hundred millions of francs, as he could venture to do. The French people and the Legislative Body were told that for the expedition no more money was expended than the sums expressly and openly destined for that purpose; whereas in reality the cost of the enterprize soon exceeded a thousand millions of francs. The larger portion of these expenses the government covered by limiting the expenditure for the home army to what was indispensably needful. The most urgent necessities for the army were left unprovided for. Thus the condition of the French army soon became exceedingly defective. As early as at the time of the Germano-Danish war the army of France was deficient in the equipments necessary for a great war, and it is attributable to this circumstance that on that occasion France was under the necessity of leaving Denmark to her own resources, and that last year she was unable to oppose the brillant victorious career of Prussia."

—Same:—"We exceedingly regret to learn that Major Fuller, R.A., Director of Public Instruction in the Punjaub, and Ensign Martyr, H. M.'s 19th Regiment, were both drowned on the afternoon of the 20th inst., when crossing a swollen stream near Rawul Pindee, in a cart. Major Fuller's body has been recovered."

—The B. & B. S. S. *Krishna* arrived yesterday from Suez, August 17th, with English papers of the 7th.

Negotiations have again been carried on with Saxe-Weimar, Saxe-Meiningen, Coburg-Gotha, Altenburg, Rudolstadt, and the two Principalities of Reuss relative to the carrying out of the military convention with Prussia. The negotiations have resulted in a supplementary convention, which will shortly be ratified.

Florence, Aug. 6th:—Menotti Garibaldi and two Garibaldian officers visited Orvieto on Sunday last, and returned to Florence te-day.

The *Gazetta d'Italia* states that the Garibaldian party propose to make a movement on Viterbo.

Constantinople, 5th:—Intelligence received here from Crete announces that some contagious disease has broken out in the island.

The Porte has received news of upwards of 900 families having been conveyed in French ships from Candia to Greece.

New York, July 27th:—A serious riot occurred at Rogersville, Tennessee, on Tuesday. Some Radical negroes interrupted a Conservative meeting while being addressed by Mr. Emerson Etheridge, candidate for the Governorship. Pistols were used, and two persons were killed. Seven others were mortally, and 30 slightly wounded.

A Conservative meeting took place at Knoxville on Thursday, and was interrupted by armed negroes. A fight ensued, and several persons were wounded.

Governor Brownlow's militia being distributed throughout the State, the people are generally arming, and serious collisions are feared on the approaching election day.

The South Carolina Republican Convention have rejected the resolution proposing a coloured candidate for the Vice-Presidency.

It is reported that President Johnson has determined to remove General Sheridan. It is believed that General Meade will succeed him.

The clause in the Suffrage Bill disfranchising all who participated in the rebellion has been struck out by the New York Constitutional Convention.

—*Times of India*:—"In the High Court yesterday, Mr. Govind Vithul, who was recently called to the bar in England, made the usual declaration befor the Hon'ble Sir Joseph Arnould, and was admitted a member of the Bombay bar. Mr. Govind is the first Hindoo barrister who has been admitted to the bar of this presidency, and a number of his countrymen were present to witness the ceremony."

—The *Queen of Australia*, outward bound, some hours after being left by the Pilot, nearly went ashore on the Prongs. She struck three or four times. Another pilot boarded her and brought her back into harbour.

—The *Poona Observer* of yesterday says:—It is reported that an order has been received by His Excellency Sir Robert Napier, K. C. B., Commander-in-Chief of the Bombay Army, to accompany the expedition to Abyssinia as Commander-in-Chief. We also understand that Brigadier General Sir Charles Staveley, K. C. B., has been appointed to the Command of a Division of the force under Sir Robert Napier, and that during the absence on Field service of his Excellency, Major General the Hon'ble A. Gordon, C. B., will be appointed Commander of the forces of the Bombay Aamy. We also hear that Dr. Cooke, the Superintendent of Mahableshwur will accompany the Expedition as a scientific officer. The Assistant Commissary General of the Poona Division of the Army, Major M. W. Willoughby, has been appointed to proceed to Egypt, for the purpose of purchasing mules.

—The Romanian Government has replied to the Note of the European Consuls at Galatz. It protests against the erroneous imputations with regard to the drowning of certain Jews at that place, and proves, by reference to the report of the Commission of Inquiry, that all responsibility rests with the Turks.

—Deaths last week, 280.

—The *Church Review*, which would be shocked beyond measure by the meeting of a clergyman of the Church of England with a dissenting minister for prayer, has Catholicity enough to embrace the Abyssinian Church:—"It does seem strange, with all the yearning for reunion which we hear of being manifested in all directions—(in some, perchance, with more zeal than discretion—*e.g.*, with regard to the Scandinavian Lutherans), that so little of the voice of friendship should be towards one of the most ancient of "the Churches of God," which, for above a thousand years, has braved every trial and woe in the lonely solitudes of Eastern Africa. It may be objected, indeed, that the Abyssinian Church is not of unimpeachable orthodoxy, that she has favoured customs peculiar and un-Catholic, that her isolation has tended to a great debasement of the clergy that her learning is decayed, and her laity but semi-civilized. Still, when we consider her age, her many trials, her anomalous history; and moreover, her favourable position, capable, it may be, of solving one of the great problems of the age—the conversion and civilizing of Central Africa—we ought to be lenient and considerate. There is a strange poetry about the isolated Church of Eastern Africa, that solitary wreck of the once mighty chain of Christian Churches which in the early days of primitive Christianity vindicated so nobly the faith. The very peculiarities of the Abyssinian Church, her singular Ethiopic Liturgy, her old Jewish customs, her peculiar development of Christianity in contact with semi-barbarism, are claims upon our interest and regard."

TELEGRAPHIC NEWS.

London, August 12th.—It is rumoured that a treaty of peace has been concluded between Russia and Bokhara.

Captain Jervis has been reinstated in his position in the Army.

14th.—Advices from America state that President Johnson has dismissed Secretary Stanton, and appointed General Grant in his place.

16th.—In the House of Commons, last night, Mr. Hunt replying to a question by Mr. Lanid (? Laird), said that the P. & O. Company's contract for the conveyance of the India and China mails would expire in February. Her Majesty's Treasury was endeavouring to make temporary arrangements to conclude the new contract, but deferred them until Parliament was able to express an opinion on the subject. The P. and O. Company, he said, had asked exorbitant terms, which Government had declined. A misconception had arisen relative to Government employing the Messageries Imperiales. The tender was never intended to give that Company the whole of the service, the idea of Her Majesty's Treasury being to establish a fortnightly alternative English and French service to China.

The Government have withdrawn the Parks' Regulation Bill.

The Reform Bill has received the Royal assent.

17th.—In the House of Commons last night, Sir Stafford Northcote, replying to a question by Mr. Crawford, said that one million required for barracks in India had already been raised in England by the sale of stocks, and that he believed no more money would be required this year.

Earl Derby has stated that the Cretan insurrection is still being carried on with unabated activity.

19th.—The Emperor and Empress of the French have arrived at Salzburg on a visit to the Emperor and Empress of Austria.

The Prince and Princess of Wales have gone to Germany.

The whole two millions of new capital of the G. I. P. Railway have been subscribed.

The following names appear in the obituary of the week :—Colonel Wehnotton, General Arthur Marally, and Lord Dunkellan.

Latest advices from America state that President Johnson, has dismissed General Sheridan and appointed General Thomas his successor.

20th.—Captain Tyler has gone to Paris to negociate for the reception and transmission of the Indian mail via Brindisi.

An insurrectionary movement is reported to have occurred in Catalonia.

21st.—Parliament was prorogued to-day.

The Queen's message on the occasion says that the foreign relations of England continue friendly. It mentions the settlement of the Luxembourg question, and trusts that no grounds exist for apprehending a disturbance of the general peace.

Her Majesty says that the efforts made to obtain the release of the Abyssinian captives have proved ineffectual ; it has therefore been found necessary to address a peremptory demand to the reigning monarch in Abyssinia for their liberation, and to take measures for supporting the demand, should force be ultimately necessary.

Alluding to the Fenian rising in Ireland, Her Majesty acknowledges the general loyalty of the population, and rejoices that her supremacy has been vindicated without the sacrifice of a single life.

The rest of the speech was confined to a review of the labours of the past session. Her Majesty trusts that the extensive liberal measures of Reform that have been passed will effect a durable settlement of the question.

No allusion was made to India in the speech.

22nd.—Napoleon's interview with the Emperor of Austria at Salzburg has resulted in a complete understanding favourable to peace.

The *Times* of to-day publishes a letter and a leader calling attention to the grievances of Indian Staff Officers relative to their furlough, and urges a remedy.

A deputation from the East India Association have presented a memorial to Sir Stafford Northcote urging the Government to afford facilities for the admission of natives into the Indian Civil Service, and the necessity of the successful candidates for civil appointments visiting England.

Sir Stafford Northcote, in reply, said that the question was under the consideration of Government.

Two plans were suggested by the Association,—one for the asignment of the appointments for competition in India, and the other that scholarships should be given to enable natives to finish their education in England.

Sir Stafford Northcote said he was inclined to approve of both proposals, and was corresponding with Sir John Lawrence and the Indian Governments on the subject.

24th.—The official *London Gazette* announces a promotiom in Her Majesty's 106th Regiment vice Captain Jervis, who, in consideration of the recommendation of the Simla Court Martial, is permitted to retire in mitigation of the sentence of dismissal.

25th.—After a desperate engagement the *Tzeddin* drove ashore and destroyed the *Arkadi*, occasioning great loss of life.

Martial law has been proclaimed in Spain and numerous engagements have taken place.

Miscellany.

—The benevolent contributions of a single church in New York city (the Madison Square Church) last year exceeded $ 100,000.

—Describing the Missionary Museum at the French Exhibition, a correspondent says :—"Here is arranged in two cases the condition of the Sandwich Islands as found by our missionaries in 1816 and their condition at the present moment. The first contains samples of the idols they worshipped, and other evidences of their barbaric period ; the second contains the Bible printed in their own language, surrounded by a large number of books printed also in the Hawaian language, representing their advances in true religion and in the arts and sciences. It is a noble triumph of light over darkness, and as thus represented in the cases of our missionary societies, forms the most striking feature of the entire missionarry exhibition.

—Report, the Sharanpur Orphanage :

The aim of this Institution is twofold : *Philanthropic* and *Missionary*.

It provides an Asylum for Native Orphans who, in a variety of ways, are brought under our care.

Sometimes a poor Hindu father brings his infant of a few days old. The mother has died in giving it birth, and he has no means of providing nourishment for it. His only chance of preserving its life is, to make it over to the Missionary, and parental feelings getting the better of his religious and caste prejudices, he brings it to our door. Several infants have been received, under these circumstances, into the Asylum.

Some of the children are literally *cast-a-ways*. Infanticide prevails to a large extent. Frequently Brahmin widows, to hide their shame, destroy or conceal their illegitimate offspring, and occasinally these poor little things, 'ready to perish,' fall into the hands of the police, and are by them placed in the Asylum. Several orphan boys from 8 to 10 years of age have come to us of their own accord, and after due inquiry to ascertain that they gave a true account of themselves, and were indeed friendless, we have received them.

One of the girls is a European, evidently the child of Irish parents. We have not been able to ascertain anything of her history, though there is reason to believe it would be a tale of misery and crime. She was discovered by the police in the camp of a strolling tribe, when about 8 years of age, and sent to Sharanpur ; but how she came into the custody of these strange people we could never find out. A large seam across her throat shows that her life has been attempted, and it seems probable that this was done in infancy, and that the poor child being left for dead in the jungles, was found and nourished by the wandering people with whom she was found.

Thus, in various ways, these poor children are snatched from a wretched death or still more wretched life, and cast upon our care. The doors of the Asylum are always open to *bona fide* Orphans, come to us how they may ; and once admitted they enjoy the comforts and advantages of a Christian home, and receive a training which is calculated, with God's blessing, to place them in a condition of honest independence, and to make them useful members of society.

An Industrial Institution carried on in connexion with the Asylum, supplies the means of instructing them in various trades.

So far the object of the Orphan Asylum may be regarded as one of Christian Philanthropy, and were this all, we should still have reason to thank God for the good which it has accomplished during the 15 years of its existence. We can point to not a few respectacle men and women—comfortably settled in life, honestly supporting themselves and families, some as artizans, others as schoolmasters, and doing good in their day and generation ; who owe all, under God, to the Orphanage at Sharanpur, which rescued them from an untimely death, or worse still, the path of ignorance and vice.

But the Institution has a higher aim. The children thus brought Providentially under our care are not only fed ; they also receive a good Education, suitable to the station of life they are to occupy, and are brought up under Christian influences. As they grow up they form a class of intelligent Native Christians who, we may hope, will do much to raise the character of the Infant Church, and to recommend the religion of Christ to the Heathen.

The present number of inmates of the Orphanage is 64, an increase af 8 upon last year, and the average cost of each child has been Rs. 6 per month or Rs. 72 (£7) per year.

The past year has been one of trial and difficulty as regards Funds. The Balance Sheet shows a debt of nearly Rs. 2,000, which is accounted for by the increase in the number of children, the high prices which prevail for all the necessaries of life, and a falling off in contributions.

THE CHRISTIAN RACE.

[The following extracts are from an address by a Student for the Ministry who 'finished his course' before he reached the close of his theological curriculum,—Mr. A. Moody Stuart, of Edinburgh.]

A child when he sees a royal procession generally mistakes some gorgeously dressed herald for the king. A stranger would have had difficulty in discovering the runners in an Olympic race. His eye would be dazzled. There on an altar of white marble sat the priestesses of Demeter, any one of whom might have sat for the statues of Juno, or Venus, or Minerva, whose fragments are the admiration of the civilized world, and which modern artists in vain try to imitate. There in the amphitheatre, covered from head to foot with shining armour, were stately forms, many of whom might be taken for Agamemnon, king of men, if not for Hercules himself. There, too, would be philosophers in their cloaks, intellects like Aristotle, that could dissect the mind almost as easily as a modern surgeon can the body, or like Plato, that could look far into the unseen world, and almost solve the riddle of life ; but where were the runners ? Look at that bench on the bottom of tho amphitheatre ; you will see about a dozen men nearly naked. Surely they are mad to have come to such an assembly thus ; it is so unseemly, you feel angry. But as you go nearer your anger changes into pity, for there is a meagre, half-starved look about them. They don't complain, they don't even look unhappy, but still there is a something about their appearance that suggests involuntarily the idea that they have not had a full meal for many a day. Are they the victims of some delusion that it was wrong to dress like their neighbours, that it is wrong to eat, drink, and be merry like other people ? Ask them. With a quiet smile they will answer,—we are going to run for the prize. That explains all. And that is the ground on which I would have you take your stand against the worldliness which is numbering its victims yearly by thousands and tens of thousands. You will often be asked where in Scripture it is forbidden to go to the ball-room or the theatre, or to give feasts the cost of which support a poor man for a year. Are these things wrong ? No and yet yes. I do not say that in themselves they are absolutely wrong ; but no one that runneth, just as no one that warreth, entangleth himself with the things of this life. Those who do are not running ; those who are running will be found elsewhere. Do not some of you ask how little you can give up and yet be Christ's, how much of the world you can carry in with you through the straight gate ? I am not here to settle any such questions of casuistry. Ask yourselves. Is there not an absurdity in the face of them ? Imagine a runner asking, How slow may I run ? May I not carry these talents I have been so long in earning ? May I not wear that embroidered robe I bought yesterday ? I will hold it up, it will not hinder my running much, Friend, if you wish questions like these answered, your proper place is outside the course. They in a race run all, but one receiveth the prize. It must be evident to you that you have no chance of winning, you are only hindering the other runners. Oh lay aside

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every weight and run! So run that ye may obtain. Leave censure and applause to the spectators. Leave criticism to them. They will be only too glad to use it. Let them tell each other that this one runs too wide, that that one's course, if pursued a little farther, will lead to a wall or a ditch. Have you nothing to do with that. Who are thou, that judgest another man's servant? To his own master he standeth or falleth, yea, he shall be holden up, for God is able to make him stand. And if they ask you to stop and rest, saying you have gone many furlongs ere their sand-glass had half run out, turn a deaf ear to them. Forgetting the things they are behind, press forward for the prize to the mark of the high calling of God. Do you fear lest your strength should fail in the running? Be not afraid. "Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait on the Lord shall renew their strength, they shall run and not be weary, they shall walk and not faint." Will the race be long? God only knows. Run it with patience. As the days, so shall thy strength be.

Suffer a word of exhortation. Have not some of you slackened your pace? You did run well, who did hinder you? You did run well for the first few months, perhaps more. Your feet were made swift as the hinds. You expected, and your neighbours expected, that you would be soon far on. But you slackened your pace. You found that running so fast you would soon be alone. You did not wish that. You waited till others should come up. Are not some of you who seemed to be first become last, if indeed you are in the race-course at all? Did not some of you turn aside, and if others were to judge where the end of the race-course was by the direction in which you are going, would not they be terribly misled? And they do judge and they are misled; daily, men half-decided watch your conduct. You and your family have a reputation for religion. Twitches of conscience make them fear it is not all right with themselves. They wish they were like you. They resolve to be more regular at ordinances, to commence family worship. Good and well. They then begin to examine you more closely. What is it you are living for? Judging by appearances, and appearances are not always deceptive, you are living for money and honour; for your family; for pleasure and gayety. You are striving to surpass your fellows, to surpass men professedly of the world in these respects. And the man who was a little anxious, for a moment, he is surprised. He had thought that denying one's self, and taking up one's cross and following Christ, living not to one's self but to Christ who died for him, meant something different. But it must have been some old world puritanic dream he was harbouring in his mind. He dismisses it immediately and sets himself to follow your example; and so, through your inconsistency, "your brother perisheth for whom Christ died." Supposing, what you have no reason in the world to suppose, supposing that you yourself are safe, what an awful position you are in, in what terrible responsibility you are involved!

THE ZENANAS OF INDIA.

(*From the Church Missionary Intelligencer.*)

The native lady has been shut up with the family idols, in her gilded cage, and, in her isolation from other influences, has consigned herself, with a misplaced devotion, to their service. At a very early age she becomes a wife, and, with her marriage loses whatever of comparative freedom she had possessed in her father's house. To become a wife is to be distrusted, and hence suspiciously guarded. "Depressed by the institutions of their country, depressed by a public opinion resulting from these institutions, depressed by the prejudices of their relatives, depressed by ignorance the most dense, and superstition the most demoralizing, the ladies of India, with few exceptions, are unconscious of their own powers and rights. The social code of their country prescribes an idle, inactive, and inglorious life, and one without any great purpose: there is enough indolence in the human composition to be soon content with ease without care and toil, and the Hindu woman has easily reconciled herself to a condition which saves her so much trouble." Hence she is "occupied with little things, engrossed with little affairs, bewildered with little cares, and oppressed with little troubles. She lives but for trifles. Her's is a childhood of *Khelaghur*, a youth of *Joshuns* and necklaces, and an old age of grumbling and unhappiness." In all stages of her life, the victim of *ennui*, she seeks some resource, some escape from this vacuity of mind and object, in which she is condemned to pine; and this she finds in the worship of the gods. They are personifications of evil, each a "*monstrum horrendum, ingens.*" They are such in form, and their uncouth, grotesque and repulsive appearance represents with accuracy the moral deformity of character and practice which has been attributed to them. To an upright mind they would be loathsome; to a Hindu female in her degradation, they are welcome, because they suit that degradation, and as she imbibes the popular legends which belong to a Kali or a Krishna, her imagination becomes tainted and whole mind depraved; while precisely in the same proportion as she becomes assimilated to her idols, does she cling to them with the tenacity of a perverted womanhood. False religions are covetous of the discipleship of women, because that, once they have surrendered themselves to such influences, they become so bigoted, and so persistent in the propagation and maintenance of their religious peculiarities. And so in the Hindu home the woman is the great pillar and stay of the family pujah. Rigid in the worship of the images and in the performance of the endless ceremonies counected with them, she expects from her husband and children the same subserviency, and any laxity in this respect, any divergence from tbe prescribed standard irritates her easily-provoked nature, and becomes the signal for domestic broils.

Let it not be imagined that she is without influence, that she is slighted and set aside as a thing of nought, and that her position in reference to the man is that of the cypher when it is placed, not on the right hand, but on the left, of the positive figure. Within her own home, and the circumscribed sphere of her domestic life, she is no cypher. She has a voice potential in every thing that regulates the economy of the household; and, when aroused, can make herself both heard and felt.

Surprise has often been expressed, that after so many years of evangelizing operations in India, our converts should be so few. Comparatively they are such. Viewed in the presence of India's millions, our converts are so sparse, as in the world's eyes to seem contemptible. Yet it is not on numbers that the value of results, at least, as we look for in Missionary efforts, can be concluded to depend. Numerically the results may be very large, and yet worthless; and, again, numerically they may be very limited, and yet of great importance. It is not so much the bulk as the genuineness of the first converts that is to be regarded. Do they possess the energy of reproduction? If so, their increase is only a question of time. Eventually the few will become many. "The little one shall become a thousand, and a small one a strong nation;" and that because "I the Lord will hasten it in his time." The "handful of corn in the earth upon the top of the mountain" shall bear fruit that "shall shake like Lebanon."

But suppose that all which objectors would urge as to the paucity of converts be admitted, is this indeed a feature which ought to cause us to mistrust? Is not the wonder rather that there should be any at all? We have been endeavouring to convince the men of India of the truth of Christianity, and to bring them to an open avowal of that conviction; for to the women of India we had no access. We have attempted this in the face of a powerful antagonism; for the female influence of all India has been unitedly and unintermittingly against us. We have had to force our litte bark upward against the counter-current of a mighty stream. Did a father listen, did a son incline a favourable ear to the pleadings of Christianity—no sooner was the dangerous weakness discovered than the wife or the mother hastened to the rescue, and, with a devotion worthy of a better cause, struggled to snatch one so dear from a catastrophe more dreadful in their eyes than death itself. What a pitiable spectacle it is when woman, whom Christianity so benefits and blesses, puts forth all her influences to hinder its propagation? And yet so it has been in India. Through what a fiery flood of domestic persecution have not the first converts from amongst the better classes of India passed to a profession of Christianity; what sacrifices have they not had to make; what a surrender of all that is dear to man on earth; what a wrenching asunder of the tenderest affections? How often has not the wife presented herself to her husband, as the great adversary to the well-being of his soul? how often, at the very crisis, has she not met him in all the desperation of intense female sorrow, and forewarned him, that to part from his religion is to part from her? With what tears has she not besought him, with what agonized feelings entreated him? And when entreaties and blandishments failed to move, with what dire threatenings and imprecations has she not sought to awe him? How often has not the mother flung herself at the feet of her own son, and besought him not to bring indelible disgrace on himself and his entire family, by becoming a Christian not to break his mother's heart? How intense this conflict! There are gems, which however beautiful they look, yet, if placed in the focus of an intense fire, yield, and are destroyed; but the diamond endures. The men who hold fast by their convictions amidst such intensity of tribulation, must be sustained by a divine power, and are diamonds indeed. But can we wonder that our converts are few? We repeat—Is it not surprising, nay, almost miraculous, that, under such circumstances, and in despite of such influences, we should have any converts at all? Is it not possible, nay, probable—nay even a matter of certainty—that there may be in India a very large amount of secret discipleship, men thoroughly convinced of the truth of Christianity, but who have not avowed those convictions? They have not had yet the courage to breast this tempest of domestic trouble. Had the consequence been merely this, that they should die, then they would not have hesitated to make the sacrifice, provided that in laying down their lives they carried with them the sympathy of their friends. But to be hated of those by whom they were once loved—so loathed, so hated, that the mere remembrance of them becomes to their relatives an excruciating torture; to have the sentence of death passed on them in the old home circle; to be slain in the affections of their friends, and be consigned to a grave of utter obliviousness—from this numbers have shrunk, and in secrecy bury their convictions, until the smouldering fire, dying out, leaves them without any religion at all, or, gathering strength, bursts forth into a vivid flame, which can no longer be concealed.

PASSENGERS SAILED.

By the P. and O. Co.'s steamer *Madras*, Captain R. Curling, to Aden and Suez:—

For Suez—Mr. Beattie; Captain Brown, R. A.; and Mr. Thomas Hutchinson.

For Marseilles.—Mrs. Langley and 2 infants; Mr. P. H. Howlett; Mr. and Mrs. Weil, infant, and 2 children; Captain W. H. Mathew; Mr. J. Mackinlay; and Mr. John Sykes.

DOMESTIC OCCURRENCES.

BIRTHS.

DEIMLER—August 25th, at Mazagon, the wife of the Rev. J. G. Deimler, C. M. S., of a son, which survived its birth only a few hours.

GOSTLING.—In the Fort, Bombay, on the 27th August, the wife of the David E. Gostling, Esq. Architect, of a daughter.

MARRIAGE.

FREAKE—EVERARD.—August 22nd, at the Free-Church, Esplanade, by the Rev. D. C. Boyd, James Freake to Anna Ann Everard.

DEATHS.

WELLS—July 21st, at Edinburgh, Mr. John Smith Wells, Contractor, Bombay.

CONNON—July 29th, at Hampstead Heath, Eliza, wife of John Connon, Esq., Barrister-at-Law,, Bombay.

BRODIE—August 24th, at Mhow, Alice Mary younger daughter of Serjeant William John Brodie, H. M.'s 95th Regiment, aged 15 months.

MERRITT—August 25th, at Mazagon (Bombay,) Ann Maria Catherine, the beloved wife of J. M. Merritt, Esq., Inspector of Cotton, aged 30 years and 11 months.

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